1: Nimuendajú E-5 (1929-1936) 1946 SQ8 Timbira SQ8

about fifteen, was waiting for me, and her first words were: "Imagine that Guajajára not feeling ashamed to go to the plaza in *that* style!" In other words, it was the clothed Guajajára who should have been abashed before us naked men, not vice versa.

The Rąmkõ'kamekra at first treated their visitors as boon companions. How to behave toward the slender, little and bashful women guests was a question, but the men were at once taken into the festive clubs and cordially invited to take part in all ceremonies, but without their trousers and loincloths. The hosts repeatedly urged their visitors to go naked, but the Guajajára always sheepishly evaded. The Canella took their guests bathing, in the expectation that then at last they would shed their clothes, but the Guajajára remained on dry land, merely watching from the bank. That was going too far, so the Canella secretly began mocking the visitors and gradually it dawned upon them that the strangers did not fit into their festive company and had to be got rid of before the beginning of the grand closing ceremony. Forthwith the councilors decided to cut off their provisions and simultaneously to tell them untruthfully that the ceremony would not start before ten days. Sure enough, José Ross[1] appeared in the plaza three days later, announcing that he was very sorry not to be able to wait, that he had to look after his crops, and would leave the following morning, which he did, liberally supplied by his hosts with victuals for the journey.

All other bands worn around the forehead (pls. 9, *a–g;* 10 *a*), neck, chest, and waist (pl. 11, *a, b*), upper arm, wrists (pl. 11, *c, d;* cf. pl. 13, *b*), knees and ankles are not in constant use, but associated with ceremonial decoration, though a few young men like to appear with at least part of these paraphernalia on everyday occasions (pl. 3, *c, d*). No Canella dreams of putting on his knee bands (reddened with urucú like all decorative articles) with any great regularity from childhood on in order to affect the musculature of his legs. Such procedure would merely result in a still greater protrusion of the calves comparable to its effects among the ancient Island Caribs with their rigid bands; it certainly would not give to the lower leg "the desired slenderness" as Martius was told—presumably only to rationalize the name Canellas finas (p. 29).[2]

Hair.—Except for the Western Gaviões and the tribes which, like the Gurupy groups and the Kre'pų'mkateye, have adopted the Neobrazilian style, all Eastern Timbira of both sexes and all ages dress their hair in identical fashion. Irrespective of mourners and people otherwise in seclusion, there were only two old people in Ponto who failed to cut their hair.

The hair is cut rather high on the forehead, close, and in a horizontal line. At the temples of the upraised head the trimmer continues to cut on both sides in an accurately horizontal line but so as to leave a distance of about 4 cm. between the ends of the lines cut, this space being called krąyimók. The hair is cut in a width of about one centimeter. Where the two hair furrows meet the forehead on either side, the lower corners are rounded off somewhat by removal of hair. Unless smoothed with oil, the coarse, stiff Indian hair then rises more or less shaggy above the furrows, simulating at a distance a cap. The hair about the temples is cut off at the level of the auditory meatus, so that it forms a sort of ear muff (yiré). The occipital hair (krąkatút) is allowed to grow long, but its length greatly varies with individuals, sometimes descending almost to the waist.

Strangely enough, neither Pohl nor Snethlage has noted the occipital gap in the hair furrow that distinguishes Eastern from Western (=Apinayé) Timbira style.[3]

[1] Spix and Martius, 2:822. [2] Nimuendajú, The Apinayé, 169.

[1 [i.e. the chief of the Guajajára --- Analyst.]

1: Nimuendajú E-5 (1929-1938) 1946 SOS Timbira SOS

562 licks them up with the tip of her tongue and eats them. Men never indulge in this quest.

826 Long hair in the back is considered beautiful in both sexes. Negro hair is regarded as repulsive; on the other hand, these Indians esteem the fine-textured, smooth hair 302 of pure whites as at least equal in beauty to their own and take delight in stroking it.

Even tribes, like the Gurupy Timbira, who have long since abandoned the ancient mode of hairdressing, still remove eyebrows and lashes. Long eyebrows "like a dog's" are abhorrent to the Canella; they are torn out with the tips of the fingers, which [824] have first been dipped into ashes. In order to avoid unremitting criticism I felt compelled to shave my eyebrows from time to time. An ordinary two-fiber tucum thread serves to remove the eyelashes. A man will hold his hands at a distance of a few centimeters on the thread, twist it so that the fibers separate, then enclose the tips of the lashes with them, tightly twist the thread together again, and jerk off the lashes. Another device is to use the long seeds of the steppe grass, which are provided with a sharp, though barely visible barb. No man ever removes another's 562 eyebrows or lashes; he either does it himself with the aid of a mirror or has some woman do it for him.

[832] Axillary or pubic hair, which appears late and almost always remains scanty, is generally allowed to grow unhindered. However, young girls and, more particularly, village wantons often pluck out the first pubic hair, this being reckoned elegant. Kukẽnkwę'i, one of the wantons never absent from any festivity of the wakõkama age class, had her pubic hair gently, though forcibly, removed by her friends and age mates at the command of the class leader, Ropkę' junior, as they triumphantly reported to me afterward.

According to Pohl, the Põrekamekra of old removed all body hair.[xx]

The beard is not plucked out except by young unmarried men provided it should appear at that age, which is a very rare occurrence. Otherwise it is allowed to grow; but whiskers, which hardly ever sprout, are considered ugly.

304 *Perforation of ear lobes.*—Perforated ear lobes (hapakkre) and the hair furrow 881 constitute the most important national badges of the Timbira, the Eastern tribe limiting the perforating of ear lobes to boys. Among the Rąmkõ'kamekra I have often witnessed this operation, which is obligatory before the final initiation phase, but not otherwise fixed in time. Usually it falls into the first phase of the second half of the initiation cycle, that is, when the boys are from ten to fifteen years old and still sexually pure. Snethlage's estimate of six to seven years[xxi] is thus too low.

The operators, of whom Ponto has three, function simply as experts in this procedure, playing no other part by virtue of their practice. Every boy is operated on separately in his maternal home without any previous preparation. He is made to sit on a mat where there is proper illumination, with either parent behind him [413] and resting both of his or her hands on the lad's shoulders. The perforator, provided with a wooden pin (fig. 3), a gourd bowl holding urucú pigment (pl. 20, *a*), and a pair of bamboo rods the thickness of a match, squats before the subject. He cuts off the hair about the boy's temples, kneads the lobe between his finger tips, dips the tip of his pin into the urucú, and thus marks the spot to be punctured, all this being done with deliberate meticulousness. The perforator leans back to make sure that the spot is in the right place. Taking one of the red bamboo plugs between his lips, he once more seizes the pin and slowly twists it, making an orifice the diameter of a lead pencil, whereupon he immediately inserts the plug. I have

[xx] Pohl, Reise, 2:192.
[xxi] Snethlage, Nordostbras. Ind., 150.